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The Works of King Kija

Rev. Kang Kyu Chan

Seoul Social-Evangelistic Centre

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Korean Originality and Inventions

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OCTOBER, 1935.

SEOUL, KOREA.



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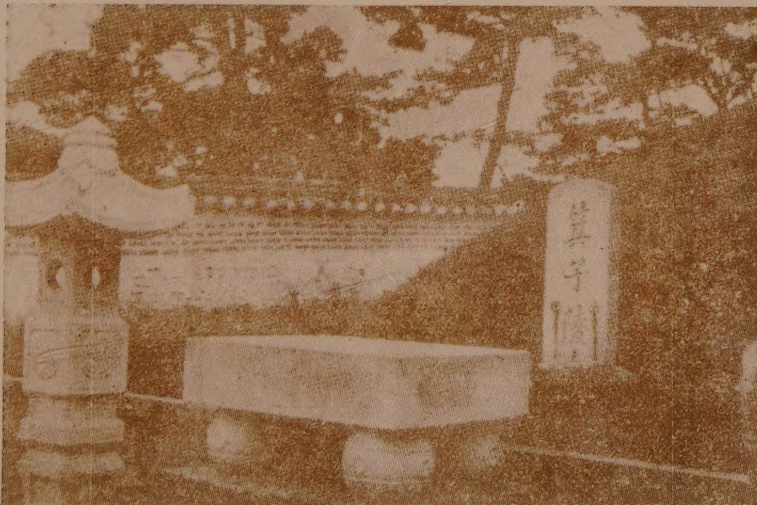
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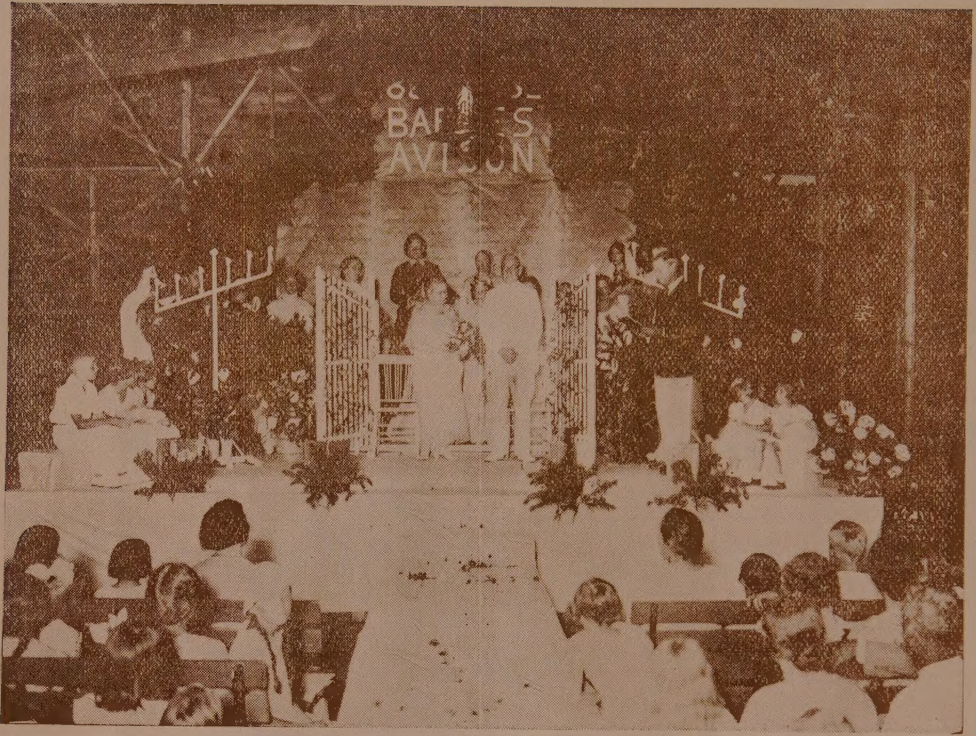
RIGHT ON THE JOB



The Rev. L. George Paik, Ph. D.



The Tomb of Kija in Pyengyang.



The Golden Wedding of Dr. and Mrs. O. R. Avison.



Group of "Brides" at the Golden Wedding.

THE KOREA MISSION FIELD

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VOL. XXXI.

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No. 10

"Things Korean"

ONE OF THE departments of this magazine is to furnish our readers from time to time articles on Korean history, civilization, literature, religion, etc. Not many Occidentals know that Korea has a right to speak on her own behalf in these different fields.

Korean history dates back to 2333 B. C. which was before Abraham. Before David had set up his capital in Jerusalem, Keuija became the founder of a new dynasty in Pyeongyang in 1122 B. C. Before the captives had returned from Babylon, the three great religions of the East—Confucianism, Buddhism and Taoism—were established in Korea about 550 B. C. The kingdom of Silla, 58 B. C.-918 A. D., was the Greece of the Orient in an advanced state of civilization and culture as tourists can see by visiting the site of the ancient capital of Kyungju and viewing the crown of gold, the Golden Buddha weighing 300,000 lbs., the astronomical observatory erected in 647 A. D., the great bell cast of green cooper in 773 A. D. and weighing 158,000 lbs., the Buddhist temples of Pool-kook-sa (529 A. D.) and the cave temple of Suk-kool-am (524 A. D.). Sulchong (664 A. D.), king of Silla, was a great scholar, and Choi Chi-wun (876 A. D.) is regarded as the "Father of Korean Literature."

In the Koryu (Korea) dynasty, 918-1392 A. D., the system of government examinations

(Kwaga) in the Chinese classics, was begun in 967 A. D. and continued for one thousand years. The Koryu pottery is regarded as among the finest in the world. The Po-t'ong Gate still standing near the railway in Pyeongyang was erected during the reign of Sungjong (982-997 A. D.). Korea's greatest poet, Yi Kyoo-bo, was born in 1169 A. D. and his grave can be seen on the island of Kangwha. In this number an account of the invention of printing by movable type in 1234 A. D. is given.

During the Yi Dynasty (1392-1910 A. D., the Korean alphabet which is regarded as one of the most perfect alphabets in the world, was invented in 1446 A. D. by a group of Korean scholars under the direction of the scholarly King Se-jong. His successor, Se-jo, erected the pagoda in Seoul in 1465 A. D. and cast the great bell there in 1450 A. D. The first iron-clad battleship was invented by Yi Soon Sin in 1592 A. D.

Let all missionaries and other Occidentals in Korea, therefore, study "things Korean." A country that gave Buddhism to Japan in 552 A. D. and later the art of printing and the secret of making the famous Satsuma ware (pottery) to the same country; that is said to have passed on the use of the compass to Arab traders about 1100 A. D.; that possesses one of the greatest literatures in the world; that has historical landmarks erected in 414 and 555 A. D. and the Buddhist temple of Yuchumsa in the Diamond Mts. in 424 A. D.—the civilization and history and religion of such a country merits our respect and study.

Golden Wedding

MARIAN E. HARTNESS

“WHAT IS THE attraction that draws you to Sorai this summer?” Was the question of a friend. “First of all, the Avison’s Golden Wedding,” was my reply. This was the event which drew many to Sorai over the week-end of July 28th, for never had there been such an event among the Korea missionaries. And whose Golden Wedding would we rejoice more to celebrate than that of beloved Dr. and Mrs. O. R. Avison? Their son, Gordon, missionary of the Y. M. C. A. in Kwangju, with his wife and three children were present, as were members of the second and third generations of the Underwood and Appenzeller families, pioneers of the early days in Korea.

The day fell on a Sunday and after the vespers on “The Point” a crowd of friends gathered quietly about the Avison cottage to serenade them with the old, beloved hymns. “One of the most precious moments of the whole celebration,” said Mother Avison. Tears were in many eyes and deep emotion in the voices that swelled the choruses so mingled with thoughts of the life and experiences of the past. Dr. and Mrs. Avison thought this and the seventy or more letters they had received were the celebration until they were invited to a meeting in their honor at the Auditorium on Monday night.

After it was all over I asked Dr. Avison what most impressed him about it. His answer was, “The unanimity of feeling and thought, the undeserved love which came to us almost as a shock.” “The love expressed was the most beautiful of all,” said Mother Avison, “an expression which could not be doubted.”

In the brief description of that beautiful event, these statements should be kept in mind. It was the unanimity of thought and feeling expressed by every one who had any part in the celebration; those who wrote letters, sent gifts, decorated the auditorium,

made the brides’ bouquets, planned the pageant or took part in it, sang or played, their expression was what made it “too lovely to describe.” Though some may have been privileged to have a larger part than others, it was the love of all that made it beautiful. We all felt that we were very fortunate in having with us Dr. and Mrs. Carl Rufus of the University of Michigan, formerly missionaries in Korea. Mrs. Rufus’ skill and artistry did much to make the Pageant of Brides a lovely thing.

Soraites exclaimed with delight as they entered the auditorium that evening and saw how the bare hall had been transformed into a place of real beauty. The stage had been elevated and a background made of cedar boughs. A part of this was covered with gold paper on which was printed in large white letters: Barnes—Avison 1885-1935. Directly in front of this hung a large golden wedding bell. In the center of the stage stood a tall rose twined white wicket gate, opened for each of the brides to enter by two dainty flower girls—Ruth Hamilton and Carol Lutz. Set among cedar boughs and lilies at either side of the gate were tall white candelabra, their twelve slender tapers burning throughout the Pageant. An elevated white covered isle led from the rear of the building up to the gate. Up this flower-strewn aisle came the procession of the brides, twelve of them, entering two by two, followed by Frances Lampe in the “second day gown” of her great aunt who was married in 1877. As each bride entered, a wedding march was played or one of the lovely bridal songs was sung, usually a solo sung at the wedding of one of the entering brides. “Tis Thy Wedding Morning.” “O Promise Me.” “Because” etc. Some of the women wore once more the gowns in which they were married, daughters of missionaries wore their mothers gowns or the gowns of others. The most recent brides

GOLDEN WEDDING

were Mrs. F. S. Miller married in 1932 and Mrs. J. G. Voss of Manchukuo married in 1931. The oldest wedding gown, one which held much interest for all of us, was that of Mrs. Horace Grant Underwood (married in 1889), worn by Frances Campbell. The brides came slowly up the aisle, each one very lovely to see and as the music ended the wicket gates were opened so that they might pass through to await the coming of the bride and groom of the evening, Dr. and Mrs. Avison. Gordon W. Avison, their grand son, preceded them as page; then came flower girls, Jean Avison, a granddaughter and Grace Underwood, grand-daughter of the closest friends of early days. When Mrs. Avison in her lavender-flowered gown had taken her place under the wedding bell, we all agreed that she was the loveliest bride of all. Dr. Avison was the typical adoring bridegroom; but few grooms have attracted as much admiration and interest as he.

The vows of fifty years ago were renewed before Dr. Wm. N. Blair. Then the gifts and letters were presented. One cannot even mention these gifts, from Korean and foreign friends, here and abroad. Most significant were the handsome silk turumakies (Korean outer coats) from the "Korea Kids," presented by Miss Alice Appenzeller, daughter of friends of the pioneer days.

Dr. Rhodes presented the great golden basket of letters—a large basket it was, filled to overflowing, and the letters have continued to come in, letters, cables, and greeting cards, 280 of them. These came from 9

different countries in three continents, from 30 states in the U. S. A. and from nearly every province of Canada. Almost every westerner who has lived in Korea had remembered them,—older missionaries, business and consular people, second generationers. Among letters from people of special note were those of Dr. Wishart, president of Wooster College and Dr. Mary Woolley, president of Mt. Holyoke, Dr. Speer and Dr. Mott, Mr. John T. Underwood and Mr. J. L. Severance, Homer Rodeheaver, M. Wm. Royds formerly British Consul-General in Seoul, Dr. Delevan Pierson, Dr. Wm. R. Moody, and Dr. Theodore Cuyler (three sons of famous men of the church), Dr. Wm. Bainbridge and Dr. Howard Kelly. Friends of the old days and the new, friends who had been in the Avison home.

There were those who said that Dr. Avison's speech of thanks was the finest thing of the evening. His words bore his usual message of faith and hope and love to us. While he spoke of the past and of the joys and blessings of the present, it was significant that as usual his thought should be mostly of the future and the fullness of life and joy it is to bring us in Christ.

The Golden Wedding was too lovely, too deeply felt an event for any one really to describe. We are grateful to Dr. and Mrs. Avison who stayed on the field that we might have a share in this wonderful event. We praise God for letting them have these long, beautiful years together, and leading them to spend them in our midst.



What is Han Keul?

(Rehabilitation Movement of the Korean Phonetic Writing)

REV. L. GEORGE PAIK, PH. D.

OF MANY MOVEMENTS in Korea during the last half century, undertakings for rehabilitation of the Korean phonetic writing have proved to be a most constructive activity. This campaign for rehabilitation of the Korean letters is generally termed 'the Han Keul movement.' This new name seemed to have confused some and even conveyed wrong impressions to the minds of certain other people. It is, therefore, desirable to inquire about the history, the nature of the undertakings; to examine cardinal points that it aims to attain; and to compare different opinions held by several schools of the movement.

Although the Han Keul movement is a recent activity, the history of rehabilitation of the Korean writing is almost as old as the recorded history of the people. We know practically nothing about the pre-Silla system of writing, but we know that Chinese characters came to Korea and were imposed on the people during the heyday of that dynasty. The budding civilization of Silla was in danger of being crushed by the onrush of finished products of the Chinese culture. But soon after its introduction, we find that a scholar, Sul-chong (薛聰) was moved to make a sort of diacritical system of writing or Yidu (吏讀) for general use of the people. This was perhaps the first rehabilitation movement. The Korean people have used Chinese characters as a medium of literary expression, but have developed their own language. It was, therefore, only a matter of time for development of a system of writing which would record the Korean language.

When the Yi dynasty came to the throne of Korea in 1392 A. D., it was found necessary to clean the Augean stable of the Buddhism of the preceding dynasty. The decline of Bud-

dhism was accompanied by a revival of Confucianism, which was aided by the friendly relations with China. Then, the great sage, King Seijong, placed the people under a great debt of gratitude by inventing or developing the use of the Korean alphabet. This was the second great rehabilitation movement. The promulgation of the original 28 letters took place in 1446 A. D. This phonetical system of writing was a marvelous invention and a precious possession of the race. However, scholars intoxicated with the Chinese culture, despised it and rulers such as the infamous Yensankun (1495-1506) prohibited the use of it by death. The Korean alphabet was in danger of extinction during the reign of Yensankun, but found a very narrow escape as a medium of instruction of the Chinese classics. Thanks are due to the so-called unlearned and the women of Korea who have used it and transmitted it to posterity. As there was no continuous scientific study of the letters, the original system gradually became confused and even some of the original letters have lost their sound values. We can imagine the abhorring situation when we state that the original text of the letters has not yet been found in Korea. The whole system was in chaos. Then arose scholars such as Choi Sei Chin (崔世珍, latter part of the 15th century), Shin Kyeng Choon (申景濬, latter part of the 15th century) and Yu Heui (柳僖, first of the 19th century), who made serious study resulting in constructive suggestions for uniformity and systematization, but their cries in the wilderness did not receive deserving attention.

The present Han Keul movement is the third epoch of the same undertakings. Then, whence did the term Han Keul come from and what does it mean? The Korean letters have

many names. When King Seijong promulgated the original 28 letters, he issued them in a book titled Hoon-min-chung-eum (訓民正音) or Correct Sound for Instruction of the People. We shall not debate on the question whether Hoon-min-chung-eum was a mere title of the book or the name of the letters, but it suffices to state that there are people who think Chung-Eum was meant to be the name of the letters. Yen-Moon (諺文), or vulgar script, is still a common designation of the letters though it bears self-disparaging connotations. Kook-Moon or national letters was a name given to them during the Reform Era in the latter part of the 19th century. "What's in a name?" some may ask, but a name has much to do in the East. That new name disappeared before the changing tide of history. Scholars in recent years rechristened it Han Keul. Han means great or one, and keul, letter. The present term Han Keul connotes that the Korean letters are the only one great writing for the people.

Although the movement has a recent name, the origin of it is in the Reform Era. Contacts with western powers and introduction of modern education inaugurated the new era and undertakings for the rehabilitation of the reform movement. When foreign missionaries came to Korea, French, British and American scholars rediscovered the Korean phonetic writing. Modern missions rendered a distinctive service to the rehabilitation by adopting a spelling system and publishing the Bible and Christian literature in the pure Korean without sinicism. Missionaries were the first lexicographers and grammarians of the Korean language. The new awakening of the Korean scholars, Christian schools and publication of religious literature added a new momentum to the acceleration of the study of the language. There came to the front such scholars as Chu Shi Kyeng (周時經, once a student at Pai Chai), Yu Kil Choon (兪吉潯 a well-known reformer,) Choi Kwang Ok (崔光玉 a graduate of Soongsil) and others who laid foundations for scientific study of the language.

Scholars inspired by Chu and others have carried in their studies and specialized philological principles and have begun to apply them in the study of the Korean language. This movement has grown to be national in scope and vital in importance.

Some one may ask "What's the use?" The people got along for the last four or five hundred years without any of the improvement that up-starting scholars propose to make. Whatever objections there may be, these scholars are dead in earnest about their undertakings for they have undertaken the movement at the demand of the truth that they have discovered. The present movement is different from previous similar movements in the respect that former movements were a matter of inventions, while the present one is for application of scientific principles to the study of the Korean language and letters that are in existence. It is to make the language the best medium for the advancement of the general culture of the people and to polish it to be a more exact and beautiful vehicle of all scientific and literary expression.

There are now at least four different schools in the Han Keul movement. The most influential agency is undoubtedly the Philological Society of Korea (朝鮮語學會). This group of scholars who are associated with the Society is conveniently called the Han Keul school. The opposing school, which some think is not worthy of the name of a school, is commonly called the Chung Eum school for they want to designate the Korean letters by that name. The third is the Government plan and the fourth is the group of people who believe the spelling used in the Bible was the best and would stand by it. The present difficulty is in this disagreement among these groups, and this unfortunate situation confuses the mind of the ordinary layman.

Let us now direct our attention to the examination of the philological principles that these schools hold and activities that they carry on. The Philological Society of Korea has many phases of study of the language.

Spelling reform movement is one of the major works of the Society and it has claimed much of the public attention. The Society sets forth the following principles for spelling reform :

(1) Pronounce each letter according to its own sound value, or one sound for one letter, and one letter for one sound. In accordance with this principle, 다다 and and 락락 should be read in their own sound values, but not as 다자 and 락차 which are mere habit of the people in the central region of the country.

(2) Write each letter as it is pronounced. This is a natural sequence of the first principle. Write as it is spoken is the motto. The written and spoken language must be the same and there should be no difference between the two. Since there are differences in spoken languages according to localities, a standard language is necessary. The Philological Society, therefore, has decided to adopt the language of the middle class people of the Capital as a standard and has appointed a special committee to work out an acceptable standard for all. The Committee has been working on the problem for several years, but has not yet made the final report. An adoption of such a standard will do away with all dialects and divers forms of writing. In accordance with this principle, 현하 should be 천하; 력사, 역사; 락원, 낙원; 녀자, 여자; 당로회, 장노회; and 미순신, 이순신.

(3) The third principle is to fix individual words. The Korean language is a phonetical language but the written form is a mere recording of spoken sounds. Inasmuch as there is no word, a sentence is intelligible when and only when we read it to ourselves whether we read it silent or audible. A sentence like 장비가말을라고간다 can be written and read as 장비가마를라고간다. Of course both cases are intelligible. In order to eliminate this great defect of the language, it is absolutely necessary to fix individual words and let a word stand for an object or an idea. The word pronounced as 낫 may mean several things, but it is intelligible when and only when we

read it in the context. The Han Keul School proposes to spell words in such a way that a word can convey a meaning though it stands all alone. The word pronounced as 낫 can be differentiated by different suffixes. The word for face must be spelled as 낫, word for "day-time" as 낫 word for "sickle" as 낫 and word for "a piece" as 낫. Here are a few examples of vocabulary : 값 is word for price, 낫, Soul; 짚, straw; 밭, field; 꽃, flower; 끝, end; 몫, a share; 삿, wage; 받다 to receive; 놓다, to release; 쌓다, to pile up, 앉다, to sit; 꿇다, to kneel; 핥다, to lick; 읊다, to hum or sing etc. etc. Thus this school proposes the use of 18 more new suffixes besides the original eight. When a casual person sees the strange endings given in the above, he is apt to think that those proposals are to make the easy language difficult and to hinder wide use of the tongue. As it has already been explained, it is for the sake of fixing individual words which can stand for a definite object or an idea. It must be born in mind that these endings are not arbitrary ones, nor are they taken for the sake of variety. Those endings or suffixes are used because the language is so both in the spoken and grammatical forms. 값 (price) 밭 (field) 낫 (day-time) 꽃 (flower) 끝 (end) and 몫 (share) are nouns and they can be used in the nominative and objective case. They therefore take postpositions of 이, 을, and 으로 etc. The correct relationship between those nouns and several postpositions can be illustrated as follows :

- 값이 (not 값시) 비싸다
- 밭이 (not 바리) 넓다
- 낫이 (not 나지) 길다
- 꽃이 (not 꼬치) 좋다
- 끝이 (not 꼬치) 없다
- 몫이 (not 몫시) 많다
- 값을 (not 갑술) 주었오
- 밭을 (not 바를) 팔아학비를보내주었오
- 낫을 (not 나줄) 밤으로쓰오
- 꽃을 (not 꼬출) 꺾어주었오
- 끝을 (not 꼬를) 내여주오
- 내몫을 (not 몫술) 갖이고아니주오

그것을값으로 (not 갑스로) 주고왔오
 밭으로 (not 바초로) 나가다도라왔오
 낮으로 (not 나즈로) 밤을만들어쓰는사람
 이오

꽃으로 (not 교초로) 예물을들이고왔오
 끝으로 (not 끄르로) 서고있었오
 내뭇으로 (not 록스로) 내었오

We find in the above illustrations, postpositions of 이, 을, and 으로 are regular under all sorts of endings. Those seemingly confusing endings not only give entity to individual words but also make postpositions regular in all cases. When this principle of fixing of individual words is carried out, one can catch the meaning of a sentence or of a line much quicker and easier, for the new arrangement will lessen the effort and time of reading the entire passage. However there will always be exceptions. There can be no distinction in spelling the word of 말, which may mean a horse, a peck or a word. This will also create the difficulty of remembering different endings of each word, but it is far better than recording spoken sounds without any system or uniformity.

Before we mention the next point, a word must be said about the double letter system instead of 된시옷. There is much dispute on the question of 된시옷. While one school advances the theory that ㅅ is a mere sign for hard sound, the Han Keul school adheres to its own principle that every letter must be pronounced in its own sound value. According to the latter ㅅ is ㅅ whether it is placed at the side or at the bottom of a word and a ㅅ must be pronounced as a ㅅ. So ㅅㅅ is SKA not KKA or Ga. The Han Keul school proposes to adopt ㅅㅅ, ㅅㅅ; ㅅㅅ, ㅅㅅ and ㅅㅅ in stead of ㅅㅅ, ㅅㅅ, ㅅㅅ, ㅅㅅ and ㅅㅅ.

(4) The fourth principle is separation of stem and terminals of a word. The stem of a word shows the content of the central meaning of the word, while terminals indicate variations in grammatical relationships. In case of 먹다 "to eat" 먹 is the stem which conveys the central meaning of the word, while 고, 으

니, 으면 and 어서 are terminals which signify grammatical relationships. The same is true in the cases of 높다 (high) 높 is stem and 고, 으니, 으면 and 아서 are terminals. Stems for 묻다 (to bury), 맺다 (to tie) 믿다 (to believe) 좇다 (to follow) 덮다 (to cover) 붙다 (to stick) and 뺨다 (to crush) are 묻, 맺, 믿, 좇, 덮, 붙, and 뺨.

The Philological Society of Korea, after having done painstaking research on spelling reform for several years, on October 28, 1933, published a plan for the Unified System of Spelling. Since the release of the long-awaited plan, publishing houses, daily newspapers and schools have adopted the system, some the entire system, some with a little moderation. This system is in wide use though it still faces opposition. As has been indicated, the Society, through a special committee, works on the possibility of adopting a standard language. As this paper is being written, the Committee has just finished the second reading of the report and hopes to make the plan public within this year. Another self-assigned task of the Society is compilation of a dictionary of the Korean language. It is the most needy instrument for the whole movement. We are ever grateful to the western scholars who pioneered in the field of lexicography. This work requires time and money, but the Society does not receive deserving support from society in general. Several hundred thousand words have already been collected, classified and defined, but there is much to be done for preparation and publication. The Society has several committees working on various problems, one on transliteration of Korean speech sound into the international phonetic symbols, one on limitation of the use of Chinese characters, another on horizontal writing and still another on Romanization, etc. The Society holds regular monthly meetings hearing reports on the study of various phases of the language. Besides these scholastic pursuits, the Society carries on much work for popularization of the movement by publishing a

monthly journal and holding institutes throughout the country. All these several activities are included in the general term of Han Keul movement.

There are several prominent scholars in the school. Among these Prof. Hyen Pai Choi of the Chosen Christian College is an authority in Grammar; Mr. Yun Kyeng Kim, of Pai Wha Girls' School, in the history of the letters; Mr. Yun Jai Yi, an Elder of the Ankookdong Church, Seoul, Mr. Myeng Kiun Shin, Mr. Chi Yeng Chang and others, in spelling system; Mr. Heui Seung Yi, of Ewha College and Insup Jung of C. C. C., in phonetics and Mr. Keuk No Yi, a graduate of a German university, in lexicography.

The second largest group in the movement is the Chung Eum school which has already been mentioned. The leading spirit of the school is Mr. Pak Seung Pin, a barrister by profession and the former President of Posung College. As far as the writer can discern, the following are the main points of philological principles to which the school adheres:

1. A syllable is a pronouncable single unit in a word and a syllable requires at least a consonant and a vowel. ㄱ and ㅈ cannot be pronounced until they are united in a syllable into 가. This principle naturally excludes all the endings such as ㅈ, ㅊ, ㅌ, ㅍ, ㅎ, ㄱ, ㄴ, and ㄷ, etc. They declare that 가, 고, 누, 저, 초, 감, 남, and 동, have become syllables and therefore they can be pronounced, but those words end with such endings as ㅊ, ㅎ, ㅈ, ㅌ, ㅍ, ㅈ, and ㄱ, having no vowels, have not yet become syllables, consequently such words as ㅈ, etc. can not be pronounced. If they are pronounced at all, an extra vowel of ㅣ or — has to be supplied. This school argues that the original ending ㄱ, ㄴ, ㄷ, ㅌ, ㅍ, ㅈ, ㅊ, and ㅌ close up a word, consequently 남 and 손 etc. are pronouncable. However, this school allows such double endings as ㄱ, ㅈ, and ㅌ, for the scholars in this school find justification of using ㄱ, in those three endings as a mere

connecting ending while the second endings have the full force of the ending.

2. This school opposes strongly the double letters system such as ㄱ, ㄴ, ㄷ, ㅌ, and ㅍ, etc. and advocates the use of ㅈ as a mere sign of hard sound. This school therefore, denies the possibility of making double endings of ㄱ, ㅈ, and ㅌ, except those three mentioned in the above. However, this school finds the necessity of creating a new double letter of ㄴ, in order to be logical. The Chung Eum ㄴ, is an equivalent to the Han Keul ㄴ which would represent the sound of the English "L."

3. This school opposes most vehemently the use of ㅎ as an ending such as ㅈ and ㅌ. There has been much dispute on this letter of ㅎ, but we shall not dwell on the problem.

4. One of the widest differences between the schools is the conception of root, or stem, of words. This school distinguishes root and stem. This school declares certain languages have "Root verb," while others "Root of the verb," and gives the English regular verbs of "wait" "end" and "accept" as illustrations of "Root verbs." According to this school, the Korean language is a type that has "root verbs." The Han Keul school upholds stem for the word "to eat." 먹다 is 먹, "to believe" 믿다 is 믿, while the Chung Eum school declares that 먹 and 믿 are roots for those verbs. Here are a few illustrations:

Han Keul Stems: 먹, 걷, 갓, 앉, 쌓, 믿.

Chung Eum roots: 먹, 거두, 가르, 앉, 싸, 미드.

On account of reasons given above, the Chung Eum school has a spelling system and grammar of its own, which are widely different from those of the Han Keul school. This school seems to stand for making changes of the present system as few as possible. People who are sympathetic with the principles are organized into an organization known as the Korean Language Research Society (朝鮮語學研究會.) This Society issues a journal and holds institutes for instruction concerning the system. Mr. Pak (according to his system of

Romanization of the Korean letters, Mr. Bag) has recently declared at a public gathering that he has trained three men who have mastered his principles and system.

The Government plan of spelling reform is practically the same as that of the Philological Society of Korea. Chief points of difference between the two are the uses of ㅅ and ㅆ as endings or suffixes. The Government plan is not so thorough-going as that of the Philological Society, but the principles that are now put into practice are almost the same as those of the latter.

Study of the Korean language by the Japanese has a history of long standing, but scientific study of it began during the reform era. Since the Saito administration, preservation of the Korean culture has been an aim of the rule of the country. The Japanese people who desire to make the Korean language of practical use in civil service in Korea, are studying it, the public school system necessitated compilation of textbooks, and the textbook problem brought home the question of uniformity in spelling. The Government, therefore, made special studies on the question. It was in the Spring of 1930 that the Government adopted several principles for spelling reform and used the new system in school textbook. This is the system known as the Government plan of spelling reform. There are now several Japanese scholars who have made the Korean language their special field of research. Prof. S. Ogura, of the Tokyo and Keijo Imperial Universities has received his doctorate in the study of the Korean language and he is teaching the subject in the institutions with which he is connected. Prof. T. Takahashi, of the Keijo Imperial University and Mr. S. Nishimura of the Government-General are also authorities among the Japanese.

We are now brought to examine the claims of the fourth school which is represented by a large number of the church people. As has been mentioned this group believes the spelling system used in the Bible is the best and

would stand by it. It is true to state that the early missionaries and the Korean scholars who were associated with them did make a great contribution. The Bible system was and is a system which was brought out of the chaos of spelling. The Bible language was a sort of standard language among those who have in any way been influenced by Christianity. This group, if it actually exists, is justly proud of the achievement. However, one must be mindful of the fact that time, the great renovator, makes changes. Christian publications, such as the Christian Messenger, certain portions of the publications of the Christian Literature Society and other religious journals have already adopted the Unified System of the Philological Society. However, the Bible and Hymn book are still issued in the old form, and there seems to be no indication for changing the system. A well-known writer, by the way, a son of a retired minister, writing on the Unified System of Spelling, two years ago concluded his article as follows :

"What attitude will the Christian community, especially the Bible Society take toward the Unified System of Spelling? It will be hopeless to convert the old proof readers to the Unified System. It is a fact that the management of the institution has no power to persuade the proof-readers. If the Society is to redeem the sin committed by using the so-called 'historical recording system' in printing the Bible, it should before all other agencies, adopt the Unified system in issuing the next edition of the Bible. If the Bible Society overlooks this responsibility, it will be a second offence of crime against the advancement of the culture of the Korean people."

We may not agree with the opinion quoted above, but it reflects the strong sentiment on the responsibility place on the Christian community in general and on the Bible Society in particular. Whatever the criticism may be, the Christian constituency is the largest and the most effective group in advancing the rehabilitation of the writing. The Christian community has produced many leaders of the movement and made the paramount contribution to the success and continuation of the undertaking. It is hoped that the Christian

community which has won the prestige and leadership in the movement will continue to hold its own in further advancement of the activity.

The present writer does not claim to be an authority nor even a competent student in the science. The writer is conscious of the pros and cons of several theories, but did not undertake to present them. He is fully aware of the precarious nature of this paper. However, the writer hopes that readers will observe the fact that these schools stand on common ground in calling for systematiza-

tion of the language and for an unified system of spelling. We hope these schools will soon come together for general agreement and will unite their time and efforts for the advancement of the movement. A new thing always seems to be more difficult than that one is used to, and all reforms require time and continuous effort. If there is any truth in any one of these several theories, we are confident that truth will prevail. Let the truth prevail, but we must not expect it to prevail unaided.

Seoul Social—Evangelistic Center

“Where Cross the Crowded Ways”

REV V. W. PETERS

“WHAT ELSE IS interesting here?” I asked after a visit to the milk station at the Social Evangelistic Center in Seoul, Korea.

“It’s all interesting to me,” replied the superintendent, Miss Margaret Billingsley. “Just now the kindergarten is going on. Would you like to see the kiddies?”

Across the playground in a historic old house, once the home of a famous figure in Korean history, later a restaurant, rendezvous at various times of both traitors and patriots. We saw the curtain lifted on still another scene, a scene different, but for those who have eyes to see, none the less colorful and no less history-making.

Twenty or thirty of the fetchinest little kiddies! While teacher played a lively tune on the organ, round and round they skipped in turn. Some of the timid ones had to be encouraged by the assistant. The tiniest of the boys made such a brave attempt on his chubby legs that everybody laughed in delight. But he mistook our appreciation for ridicule, and cut short his march in a burst of tears. The assistant was at his side in an instant

giving assurance, while the next little girl in turn quickly took up the march as if nothing had happened.

Over on the side of the room sat a row of mothers and grandmothers. “That old grandmother with the toothless smile,” the superintendent quietly pointed out, “is a daily attendant at the kindergarten and enjoys it as much as her granddaughter.”

When we finally pulled ourselves away, the superintendent remarked that I could see the girls’ school in session also this morning, or any morning or afternoon for that matters. To the opposite corner of the grounds we walked, and found in the three story gray brick, building built originally for a missionary residence, every room alive with activity. There is room for 120, but some how 150 girls get in. This school like all others in Korea has learned to be elastic. And the missionaries could not keep their home when class rooms were so badly needed.

This is a registered school offering the regular primary course of six grades in three years for girls over sixteen who failed to get an education earlier. The average age is

twenty-five. They include married and unmarried girls and widows of all classes. Some have never been in school before; some have had only a year or two when they come to the Center.

Wide social latitudes meet together. Some of the students were unable to attend the public schools on account of poverty. The fee is only one yen (thirty cents) a month: and girls unable to pay even that much find opportunity at the Center to earn it by sewing.

Other students come from wealthy families. They failed to get an education earlier because of their fathers' conservative attitude. Girls from these aristocratic homes were not allowed to go out on the streets. At four o'clock the first day of school, the superintendent came upon a group of gentlemen at the gate who said they had come for their daughters. The daughters were all twenty-five years of age, but they did not know the way home. Last year one girl said she had never seen the principal street of the city till she was twenty-three.

The school emphasizes home economics work, a phase unavailable in ordinary grade schools. All the cleaning of the building is done by the students. The sewing classes, which meet just inside the entrance on the right, present to eye and ear a busy scene, and further back in the kitchen the olfactory and gustatory senses find tantalizing dishes in preparation, in Korean, Japanese, Chinese, and American styles.

Recently the Center had a leading part in two life dramas. A girl, whose father was about to sell her into an evil life in China, came to the Center. The superintendent got a friend to "buy" her from the father and set her free. After graduation this year, an attractive wedding took place in the superintendent's own room. The girl was married to a fine Korean young man, a buyer in the leading department store.

Another girl was sent by her father to dancing school, and then still, against her will,

took a place as entertainer in a fashionable restaurant. One evening she appeared before a group of young men. When they expected conversation, she sat silent; and when they called for song, she remained stolid. No cajoling or abuse availed. Finally one man took pity on her and asked what was the matter. Upon hearing her story, he offered to send her to school at the Center, and thereafter sent money regularly to her home for expenses. This part of the story was unknown to the superintendent until recently. When discovered, it was feared the man had designs on taking the girl as a concubine. But he has given assurance of good intentions, and the girl has gone out to make another happy home.

To see all that goes on at the Center, one would have to camp on the spot for a year. It is alive early and late every day. A bulletin board outside the office announces an imposing array of special events of the week. But the regular departments are not listed. Aside from the school for girls and the kindergarten and the milk station, superintended by Miss Rosenberger, where milk is prepared by individual formula for dozens of babies and sent out daily, there is an English class for women each afternoon, taught by Mrs. Yun, a faithful Korean member of the staff, and a school for the very poorest children under twelve. They are such as cannot get an education anywhere else, and the Center offers them three years of primary training tuition free. It is an inspiring sight to see these boys and girls, a hundred strong, sitting tight together on the floor of the old chapel, attentively taking in the Bible talk, or lustily singing, "We Have Heard the Joyful Sound," and then marching out to the organ prelude for their lessons. They were only street urchins a few weeks ago. Now look at them, clean and orderly, filing into the class rooms. Two days a week bathing hours are arranged.

Among the weekly activities, one should not miss seeing the college men's Bible class

THE KOKEA MISSION FIELD

on Monday afternoon, taught by Miss Marian Kinsler. Fifteen or twenty young men came in after classes at the University and colleges for an hour with the Word of God.

One should see also the silk factory girls' club on Wednesday evening. They themselves proposed coming to the Center, though it meant a walk of a mile or two after working hours, and that distance back again, they being too poor to ride. After a devotional period, they separate into two groups—one to study English and the other to study Japanese.

Thursday night brings one of the most popular evenings of the week, open house for young people. They come from all over the city week after week for an evening of games and music, closing with prayer. This offers an effective counter attraction to the cafes and movies. They drop in informally and so many at times that two groups have been necessary.

Wednesday and Saturday afternoons from five on till as late as ten, one can hear the voice club practicing on the top floor. So many requests have come in for piano lessons, that these have been started lately. Chorus work also may be added to the program.

The Friday afternoon story hour for street children began one afternoon when the superintendent went out with a teacher to see what could be done for the dozens of poor children that have no place to play but the dusty street. "How would you like to come inside and play a while?" brought a tumultuous acceptance from the first group encountered. They were ready to come right now, but the superintendent said "Well, you go and ask your mothers." The mothers were equally rejoiced, and in a few minutes they had twelve little urchins to start with.

There are monthly activities, such as mothers' clubs, professional women's club, and a get-together for the Center staff. Then each month of the year brings something special—now a pingpong contest, now an athletic day for the women of the city with meetings, now Child Welfare Week, now open house for

friends and a sale of products, and in December a week's singing class and distribution of rice and clothes to the poor. The newspapers give publicity whenever requested.

The staff at the Center consists of two missionaries, Miss Margaret Billingsley of the Southern Methodist mission, and Miss Marian Kinsler of the Presbyterian mission, ten full time Korean workers with two others who give full time but are paid only ten yen a month, three who give every afternoon without pay, others who come once or twice a week without pay, and still others who volunteer for certain clubs. Dr. M. B. Stokes held a series of meetings for the workers this spring.


A branch has been opened outside West Gate recently where poor children are taught by a volunteer worker. They come to the Center once a week for baths, and they have a Bible club once a week, sometimes in union with the Center. It is inspiring to hear them repeat memory verses. The workers have prayer with every group. The Bible woman and Mrs. Yun and even the volunteer workers go out often. The kindergarten teachers go to each child's home two or three times a month. The superintendent makes weekly visits.

Just outside the gate on one side every kind of distress and evil can be found. Within a few steps are six houses of dancing girls and a majong gambling house. On the other side lie the spacious grounds of the Min family, one of the richest in Korea, connected with the old royal household. This house sends seven of its daughters and daughters-in-law as students in various departments of the Center. And the great-great grandmother who presides over their affairs sits on her silk cushion, aware that Christ has brought a new day to Korean women, and she does not object.

And the superintendent, stepping from her quarters, built originally for the Queen of Korea, sees a vision of conquest vaster than any dreamed of by ancient kings or queens, as Christ takes the center of this throbbing capital of the land.

The Works of King Kija

REV. KANG KYU CHAN

HE HISTORY of Korea goes back for 4200 years or so, and during that time Pyengyang was the capital for something like 3000 years: during the reign of Tangoon for perhaps 1000 years; then during the time of the family of Kija for nine hundred or more years, and then during the time of the Kingdom of Kogoryu for seven hundred years or more.

Among the items of Pyengyang's history, I will speak of the history of King Kija.

1. Why Kija came to Korea.

Kija's private name was Suyun and he was a descendant of King Sungtan of the land of Oon and an uncle of King Too, the last king of that dynasty. He was born in 1175 B. C. Kija was of much virtue and learning. He became a Minister of State. Because he was a Count in that country he is called "Ki Ja". Among Kija's ancestors was King Sungtan of the land of Oon who set up a great nation and his descendants ruled for 31 consecutive reigns. Of them, King Soo was the first one.

King Soo was one of the worst kings of the ages. Because of that, people gave him the name "King Too" which means "Quarrelsome". Even today, after a thousand generations, whenever anyone mentions the word "Too", they think of this quarrelsome king Soo.

Too was a very powerful man physically and could fight with fierce beasts with his hands and catch them; also he was a great debater and could overcome others in debate. He could even take the wrong side of a debate and prove that evil things were good.

Too was very avaricious, levied heavy taxes upon the people, and forced them to do much work. He had luxurious tastes and always dressed in silks. His palace was called the "Kyungkoon₂Yotai" and the front door of it was of white marble. The vessels that he used were made of jade; he used ivory chop-

sticks and the other things were made of various sorts of precious materials. He loved liquor, made a regular lake of it, and he piled up salt fish like a mountain to eat as he was drinking. He was of an adulterous mind and gathered together many beautiful women. Of those the most beautiful and the most wicked was named "Talkeui". He listened to her words and did many evil things.

Among the women of the palace, if any refused his advances, he killed them. He loved to kill them. When he saw people coming across the river barefooted, he would break the bones in their lower legs to see if they were really strong bones. When people wrestled before him, he cast the winners into his lake of beer and the losers into a lion's den. He set up a brass column on top of a pile of charcoal, then greased the column to make it slippery. When anyone opposed him, he set fire to the charcoal and forced them to try to climb the pillar. If they fell down into the fire he said that it was a process of ironing out their sins. Whoever told him that he was evil, he at once killed.

Pikan was King Too's uncle, and he rebuked the King for his sin but the King would not listen. Then the King said, "I have heard that righteous people have seven openings into their hearts." So he cut open Pikan's body and exposed his heart. The King also did many other evil things.

Kija lived at this time and his mind was very disturbed. For many years, he sighed over this thing and remonstrated with the King but the King would not listen. At last, one said to Kija, "The King has not listened to you and your exhortations are useless, so you had better go away quietly to another place." Kija replied, "To run away because the king will not hear my exhortations is to advertise the sins of the king and to merely exhibit one's own righteousness. How can I

do that?" So he took a lute and played a sorrowful song for the king, hoping that that would influence him, but the king got even worse and put Kija in jail. In a dream, Too imagined that he had been struck by lightning but even so he did not repent.

Choo Hoochang, Koo Hoo and Ak Hoo were the three advisors of King Too. King Too killed Koo Hoo and salted his body. Ak Hoo having rebuked the King for the death of Koo Hoo, the King killed Ak Hoo and tore the flesh off his bones. When Choo Hoochang was mourning for the death of his two companions, the King seized him and put him in jail; the King killed Choo Hoochang's son and then fed the son's flesh to the father without his knowing what he was eating.

One of Choo Hoochang's followers, named San Isang, gathered together beautiful women and riches and gave them to the King and the King released Choo Hoochang. Choo Hoochang returned to his post and governed so well that all of the people turned to him. Choo Hoochang died a little later and his son Pari became king,—the first king of the Choo dynasty. He took the name of Moo. Many people came to Moo and made charges against King Too and urged him to join with them in attacking King Too. but he refused. After this, King Too gradually got worse and worse until at last King Moo joined with the other people and overturned King Too. Too put on fine clothes and committed suicide.

The dynasty of Too had lasted 31 reigns and 644 years, and on its ruins King Moo established the great country Choo. At this time, what about Kija? Moo, the King, opened the doors of the prison and freed Kija. The King having asked Kija about the Doctrine of Heaven, Kija gave him the Hongpum "Nine Laws" which are as follows: 1. Ohaing, 2. Osa, 3. Palchung, 4. Okeui, 5. Hwangkeup, 6. Samtuk, 7. Kei Eui, 8. Soching, 9. Opok.

Although no one can be blamed because through the quarrelsomeness of Too the land was destroyed, nevertheless Kija was shamed

terribly by it. Though he had taught the Hongpum to King Moo and Moo was greatly influenced and turned in the right direction, yet Kija felt that having had to do with the land now destroyed after 31 generations of kings, he could not have anything to do with the newly established dynasty. He felt that he would like to die, but as this would have been a bringing of complaint against Heaven, he could not do that either. He might go up the mountain and become a hermit living off the produce of trees but that would have been a complaint against the land of Choo and he could not do that. Alas, his own country being destroyed and the Choo country established where could Kija go? It was necessary that he look around in all directions and study men and the will of Heaven.

II. The coming of Kija to Chosen.

The leaving of the land of Choo and coming to the land of Korea was a most fitting thing. The King of Choo thought very highly of Kija and permitted him to come or go as he liked. Therefore to what land should Kija go if he left the land of Choo? Thinking of the countries north, east, south and west;—that to the north was quarrelsome, that towards the west was ignorant, that to the south was stupid and he had no desire to go in those three directions. Towards the east, the weather was warm and favorable, the water good and the land fertile. Chosen was a land where the people were of good disposition. Therefore, riding a white horse, Kija came to Chosen. Five thousand companions who admired the virtue of Kija and desired to follow his principles came with him. He brought with him music, books of decorum, instrumental music, medical lore, sorcery, the two Elements, and the various arts.

When Kija brought these former courtiers of the king with him and with flowing tears directed and ruled them, there were many sorrows. At that time one of the descendants of Tangoon was ruling in Korea and he lived in the far north in Puyu. He felt pity towards Kija and assigned to him the city of

Pyengyang. The date was 1122 B. C. Kija thus became a king in Korea, learned the Korean language and became friendly with the Koreans. The people accepted his rule. He appointed Wang Soo Kyung as Judge.

He set up his capital outside the city of Pyengyang, built a wall, planted mulberry and willow trees and beautified it. He gave eight sorts of teaching—men should plow the fields, women should weave cloth, thieves must themselves die, the law of paying taxes by giving one ninth of the produce of a given area was established, luxury was abolished, the laws should be cleansed, folks should live in honorable marriage. As a result, all men were industrious in farming, thieves were missing so that no one locked his doors, and women lived virtuously.


The land gradually became established and the people were happy. They made the Taitong songs and you will find these in the history book of the Koryu dynasty. Four years after Kija arrived he went back to the land of Choo on a visit. Kija found that where there had been houses and cities during the former reign of Too, there were now fields of grain, and his mind was very sad for the destruction of the people and he wrote a song called the "Song of the Wheat." The left over remnants of that former people, hearing this song, wept.

The book called Chooyuk was an ancient book of philosophy (containing the explanation of the Eight Diagrams) having 64 possible combinations of divination. In the 37th diagram, is the name Chihwa Myungei. Kija said that because of that "Myung" the former land had perished, and because of it also Kija had civilized the eastern country (Chosen).

Kija ruled for 40 years in Pyengyang and died at the age of 93. In the northern part of the city is his grave surrounded by pine trees. Within the city is a temple to him and tablets. In the outer city is Kija's former palace site, his well and the place where he marked out the model for the nine divisions of land, and there is the site of his city. After him, his descendants ruled the land and the nation for 41 generations of Kings, and the whole period of his dynasty was 929 years.

Kijun the 41st generation descendant of Kija was a sorrowful King. At that time Wiman of the land of Yun came and smote him, and he deserted Pyengyang running away to a place in the south, and the land was destroyed. This palace is in South Choongchung Province in Pooyu county. There are many of Kija's descendants today in various parts of Korea. All who bear the name of Ki or Han or Sunoo are his descendants.

From the Korea Mission Field of 1906

 IN NOVEMBER, 1905, the Korea Mission Field was formed by uniting the Korea Field (Presbyterian) and The Korea Methodist. C. C. Vinton, M. D. and Miss Sadie B. Harbaugh (who afterwards married J. W. Hirst, M. D.) the editors of the denominational magazines, became joint editors of the new publication. Miss Harbaugh was succeeded by Rev. G. C. Hounshell the following year (1906). The subscription price of the new magazine was one yen. It may be of interest to our readers to quote a few excerpts

from the 1906 volume, nearly 30 years ago.—Editor.

January, p. 48. "In Seoul the capital of the country, there are three Korean dailies. They are small sheets, about half the size of an ordinary American daily, and contain but four pages. There is also a Japanese daily paper in Seoul and one in Chemulpo."

February, p. 64. "Mrs. C. E. Kearns of Syenchun relates in her personal report of September, 1905, that from Mar. 9th to Mar. 21st, 1905, she traveled with her husband over

the western Euiju circuit. She says, "In all I traveled 660 American miles, all by horse except 50 miles or so, and visited 15 churches."

February, p. 72. In an article on "Christian Education for Korea" by the Rev. C. G. Hounshell, he says, "Since Korea has no university, the field is open for us to step in now with a Christian university and mould the education of Korea and leaven it with the teachings of Christ."

March, p. 96. In an article on "The Purchase of a Station Site at Chong Ju" by the Rev. F. S. Miller, he says "Of the seven hundred and fifty dollars asked for the site and the book room and half-way-house at the railway station, friends of the Station in Wilkesbarre (Pa.) gave five hundred and twenty five dollars." When the present editor of the "K. M. F." was in Wilkesbarre in December 1933, he met one of the men who helped to raise and give this money.

Mr. and Mrs. Blair were in Anju with their daughter, Lois, who was taken very seriously ill of dysentery. Mr. Blair writes, "I feel that we ought to take every opportunity to give credit to Dr. Matsumoto of the Japanese army, then stationed in Anju, for his skilful and truly tender services. He came to our house daily, sometimes bringing consulting physicians with him; and later refused any fee whatever, simply saying that he had a wife and child in Japan, and who knows but that they might be in need of just such help in his absence. He was not a Christian, but one who so lives the Golden Rule must be near the Kingdom."

April, p. 120. Dr. J. S. Gale reports "A New Style of Courtship" by direct correspondence in the language of Scripture between the lover, Kaysunnie, and his sweetheart, Popay (treasure). The explanations are by Kaysunnie. First Note: Mark 10:7, "For this cause shall a man leave his father and mother and cleave unto his wife." Reply: Matt. 23:3 and 7, "And he sent forth his servants to call them that were bidden to the wedding, and they would not come. But when the king

heard thereof he was wroth, and sent forth his armies and destroyed those murderers and burned up the city." *Explanation:* "It means that if I have faith to believe I'll be present at a wedding." Second Note: I Pet. 3:7, "Likewise ye husbands dwell with them according to knowledge, giving honor to the wife as unto the weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered" Reply: John 1:8, "He was not that light but was sent to bear witness of that light." *Explanation:* "It means that our letters are bearing witness even though we have not yet decided." Third Note: Matt 9:1, "And he entered into a ship and passed over, and came to his own city" *Explanation:* "The thought here is that we will sail together to our city or haven." Reply Matt. 7:1, "Judge not that ye be not judged." *Explanation:* "This is very deep and shows Pobay to be a wonderful girl, It means, do not say anything about our plighting our troth to anybody as yet, or give them a chance to judge."

Dr. Gale continues, "I went to the capital and lived for six months and on my return, a note came. Please come to the Yellow Dragon Mountain and marry Pobay Oh and Kaysunnie Kim." Two weeks later I officiated at this wedding. Kaysunnie said "I'd like you to preach straight at these town folk for I never had a chance to draw such a crowd before. Tell them about the marriage and the good time that's coming in Jesus' Kingdom, and then could we sing, 'Rejoice and be glad, the Redeemer has come?'"

May, p. 130. In Pyengyang and Seoul alone as a result of the special meetings in February there were over 2,000 converts in twenty days.

July, p. 165. "Dentistry in Korea by D. E. Hann, D. D. S. I believe I have the honor of being the first European resident dental surgeon in Korea and the first missionary dentist-----From what I can learn there is not a native dental surgeon in all Korea. Think of a nation of twelve million people and not a dentist of their own nationality.

July, p. 171. "More and Yet More" by Rev. C. E. Kearns of Syenchun. To sum up the year's growth briefly, our ten circuits have increased to thirteen, our 60 churches to 78, and the 6,507 adherents reported last year have jumped to 11,943, a gain of 83 $\frac{1}{8}$ %-----Of the 52 church buildings reported last year, 27 have been enlarged and 18 entirely new buildings were erected. Offerings increased from ₩ 6783.93 to ₩ 19542.46. For every dollar of Board funds used in native work, the Korean church in our province gave this year, \$ 8.01.

July, p. 177. Mrs. C. D. Morris in the Yeng-byen district. "We could not stay long in one place, as we had 350 miles to travel-----After

three days of travel, in a folded up position in my Korean chair, we neared Heui Chyun late in the evening-----A curious crowd followed us into the church yard. I thought we should never get any supper. I took my place in the women's room of the church which was soon packed with women full of curiosity. There was not one Christian woman there. At the break of day they began to come. Finally, I said that they might come in. The room filled and emptied, only to fill again, and again. For three hours I was questioned and was handled from head to foot. Heui Chyun gave me a horror of gazing black eyes from which I fear I shall never recover."

Korean Originality and Inventions

YI YUN JAI

Part II.

(For Part I see "K. M. F.", May, 1935)

4. *Printing Type*. A Digest. In 1438 A. D. Johan Gutenberg, a German, used wooden printing type. Later on Johan Faust and Peter Schöffer worked together and improved the former printing type and made metal movable type in 1452 A. D.

But in Korea in the book of Yi Sang Kuk Chip (李相國集), written by Yi Kyu Po (李奎報), the famous scholar in Ko Ryo (高麗), the following is written: "Using the metal printing type, 28 of the Sang Jung Rei Moon—Rituals in Detail (詳定禮文), were printed and kept carefully in the government office." This happened in the 21st year of Ko Chong (高宗), the 23rd king of the Ko Ryo (高麗) dynasty which was in 1234 A. D. or 700 years ago. In Jong (仁宗), the 17th king of Ko Ryo told Choi Yun Eui (崔允儀), and seventeen other scholars to collect the Rei Chei (禮制) Good, Manners—old and new. They collected fifty rituals called the Sang Jung Rei Moon (詳定禮文). This was at the time of Mongol invasion when the Capital of Korea was moved to

Kang Wha Do (Kang Wha Island) (江華島) All things were left in the capitol at Songdo and were burned to ashes. Only one book of the Sang Jung Rei Moon was saved. Since this book was printed with movable type in 1234 A. D., movable type was probably invented in Korea sometime before that date. But 1234 A. D. was 200 years before the time of John Gutenberg.

Mr. Pil Sung (畢昇) of the Song country in China made printing type of glue and mud. But it was only a tentative experiment and was never developed successfully. About 200 years ago in the time of King Kang Hi (康熙) of the Chung (清) dynasty in China when they were printing the books called To Su Chip Sung (Collected Records—圖書集成), copper printing type was used for the first time. The Sa Ko Chun Su (Standard Books in Four Classes—四庫全書) were printed with wooden type during the reign of King Kul Ryung (乾隆). In the book called Chi Bong Ryu Sul (Mushroom Peak Writings—芝峯類

說) written by Yi Chi Kwang (李暉光) at the time of King Sun Jo (宣祖) of Korea, it is stated that "The matter of printing books began from the time of the Ko Ryo dynasty and it is not the possession of China". Judging from the facts mentioned above the invention of printing type in Korea preceded China by 500 years and so far as we know the invention of printing type first took place in Korea.

The beginning and origin of printing type in Korea seems to have been as follows: In the Ko Ryo country the people's best thought was given to the collection, revision and publishing of books. They possessed so many rare and valuable books that Ko Ryo was called the treasure house of Eastern culture and civilization. Tens of thousands of books were kept carefully in the Rim Chun Kak (Facing Stream Library—臨川閣), and in the Chung Yun Kak (Pure Conversation Library—清讌閣). Among these were many Buddhist scriptural books which were kept at the Pi Su Sung (Secretarial Dep't—秘書省), and in the Su Juk Po (Library—書籍舖). In the latter part of the Ko Ryo dynasty in the fourth year of Kong Yang Wang (恭讓王), they established the Su Juk Won (Book Hall—書籍院), made movable printing type and printed many books.

I now wish to tell briefly of the development of printing type in recent Korean history. In the fourth year of King Tai Jo of the Yi dynasty (1395 A. D.) when they were printing a book called Myung Ryul (Laws of Myung Dynasty—明律), Mr. Suh Chan (徐贊), the governor of Paik Choo (白州) made wooden type and printed the book. This fact is written in the preface by Kim Chi (金祗).

Eight years later in the third year of Tai Jong (太宗) (1403 A. D.), the government established a foundry for the making of copper type and placed Yi Chuk, Pak Suk Myung, and Yi Yong in charge. For the form of the characters they used the Ko Choo (Old Commentary—古註), Shi Suh (Book of Poems—詩

書) and Jua Si Jun (Chinese classical book—左氏傳). The type was named the Kei Mi Type (癸未字). This was the beginning of copper printing type.

Seventeen years later in the second year of Sei Jong (世宗) (1420 A. D.) another kind of type was invented called the Kyung Ja Type (庚子字). It was a smaller type and more beautiful. In 1434 A. D. a font of 200,000 printing type was made, called Kap In Type (甲寅字) which was larger and much better than the Kyung Ja Type and was modeled from the characters in the books Wi Sun Um Yang (Male and Female Principles of Conduct—爲善陰陽) and the Non Uh (Book of Confucius—論語). All these kinds of type were made according to the forms of writings in Wei Bu In (Lady Wei—衛夫人). At this time King Sei Jo (世祖) made printing type of lead and printed the Kang Mok (Classification of Books—綱目).

After that in the second year of Moon Jong (文宗) in 1452 A. D. printing type, was made after the form of writing of Ahn Pyung Tai Koon (安平大君), a famous writer of good hand. This was called the Im Sin Type (壬申字).

In the third year of Tan Jong (端宗) in 1455 A. D. another printing type was made according to the writing of Kang Ki Meng (姜希孟), and called the Ul Hei Type (乙亥字). With this all the official records were printed. And again in 1465 A. D. King Sei Jo had type made according to the writing of Mr. Chung Ran Jong and this was called the Ul Yu Type (乙酉字).

In the third year of Sung Jong (成宗) in 1471 A. D., taking the form of writing of Wang Ahn Suk (王安石) and Koo Yang Soo (歐陽修) who were famous writers of the Chinese characters, a new font of type, called the Sin Myo Type (辛卯字), was made. Later in 1493 A. D. the official records were newly published in a new type called the Kei Choo Type (癸丑字).

During the Korean-Japanese war (1592-94

A. D.) nearly all the printing type then existent were lost. In the ninth year of King Hyun Jong (顯宗) in 1668 A. D. Mr. Kim Chwa Myung (金佐明) was ordered to make a new font of type, using copper and iron. This was called Moo Sin Type (戊申字). In the 26th year of Suk Jong (肅宗) in 1700 A. D., a new type according to the writing of Han Koo was made and called the Han Koo Type (韓構字). In the sixth year of Jung Jo (正祖) in 1782, a new font of 50,000 movable type, called the Im In Type (壬寅字) was made. At that time Kwan Suh Paik (關西伯), the District Government Inspector of Pyengyang Province made a font of 80,000 type according to the writing of Han Koo. Also a font of 320,000 type, called the Seng Seng Type (Very Vivid Type—生生字) was made. In the 19th year of Jung Jo in 1795 A. D., in order to print the Chung Ri I Kwei (Classified


Writings—整理儀軌), a font of 300,000 type after the model of the Seng Seng Type and called the Vivid Type, was made. Later on in 1859 A. D. all the printing types were destroyed by fire and a new type was made, called the New Regulative Type.

In the Korean-Japanese War in 1592 A. D., the Japanese took back with them copper printing type from Korea and with these as a model made their own type. With these type various books were printed in Japan at the time of Tuk Chun Ka Kang (Tokugawa Ieyatsu—德川家康). In the 30th year of King Sun Jo of Korea (宣祖), a Japanese book called Kum Sook Tan (Silk Embroidery Cloth—錦繡綴) was printed in Japan with wooden printing type and a copy was presented to the Korean Government. This is evidence that movable printing type was obtained by the Japanese from Korea.

Social Service Activities for Motherhood

MRS. FRANCES LEE-WHANG

The Need of Women's Education

 DUCATION FOR human life is like oil to the wheels of a wagon. It makes life more smooth and efficient.

Education has a long history from the primitive age in all tribes with all kinds of methods but always some people, especially women, are neglected in getting an education. A nation should realize the power of her women's intelligence and the danger of her women's ignorance. The history of nations tells us that the world's great men had wonderful mothers, and wives who stood for them, and also the men who committed great sins had poor types of mothers and wives behind them. These examples show that women are the creators of personality which bring forth either good or bad results in life.

At present in Korea, the percentage of girls who get some sort of education is very low.

The attitude of girlhood and motherhood toward education is quite different; it is very important to have some sort of a women's educational institute for social service activities.

There are so many women who are very anxious to learn how to do their work better, and so many homes need help as to the care of children, house keeping and social responsibilities. Taking this problem as a religious enterprise, the work has been begun at some places in Korea and yet there are many more places where the need is urgent.

What are the available places for this type of work?

Some public places like kindergarten rooms, churches, well baby clinics, rooms in hospitals, rooms of schools when not occupied, and social centres are good places. It is a waste if those rooms are not used when possible.

What women may be enrolled ?

It should be easy to get church women, mothers of babies in clinics, mothers of kindergarten children and other women who are willing to join these period classes.

What subjects should be taught ?

The subjects should pertain to home life, such as home budget making, nutrition, cooking, sewing, home beautification, personal hygiene, home nursing, sex education, habit training, sociology, psychology, common law, etiquette, child care, prenatal and postnatal hygiene, religion, and home recreation like songs, games, planting, entertaining, etc.

Who can be the leaders ?

In leading, there may be need for specialists on some subjects, but teachers, Bible women, physicians, public health nurses, social workers and some people who have had experience in making model homes, would be fitted to do this work.

What method should be used ?

Social service work should always be very economical or free, so that these who do not have such opportunities, might join easily. It should be very interesting and practical so that it will attract Korean women who find it very hard to come out from home, and to be present at such meetings. The leaders of the classes must be very prompt in taking up the work, otherwise the women might lose interest. In presenting the lessons, demonstration and illustration are very necessary, and sometimes it is a good plan to have the women take some active part in the work.

What result should we expect ?

These women will help to make healthy, pure and happy homes where God's people live; they may lead their home folks to live unselfish lives for the good of others as well as for themselves.

Whither American-Born Korean?

BY ANNE KIM



EDITOR'S NOTE: Miss Kim is an honor student at Mt. Holyoke College. In her senior year at Wadleigh High School in New York City she won a thousand dollar scholarship for four years at Mt. Holyoke on the strength of her brilliant record made in the high school.

"Of all the problems facing the American-born Korean, to my way of thinking, the most serious one is that he can hardly be classified as a full fledged American citizen, in the literal sense of the word, nor is he a full fledged Korean. Either way, he is an outcast. In this land of freedom he is not free. He will always have the label of a yellow man and be treated as such. If he remains in this "free and equal" country he will always be patronized and looked down upon by the white man. He will not have an equal footing on which he can compete with the white man. Unless he

is so outstandingly brilliant that he can compel the respect and admiration of any race, he has no opportunity to climb out of the rut into which he has been forced. Of course, I admit that there are exceptions, but on the whole I am quite convinced that the Korean, whether American-born or native born, is placed at a distinct disadvantage due to the racial prejudice predominant in this country. He is debarred from most of the so-called "white collar" jobs. As long as he remains in this country he will always be treated as inferior and not as an equal to his white neighbor.

On the other hand, were he to return to his own country he would find it equally difficult to get along. Reared and educated on western customs and ideals, he would be unable to mix with his countrymen. It would be like mixing water and oil. His outlooks and philosophies of life would not be harmoniously at-

tuned with those of the native born Koreans. The American-born Korean lacks the Oriental education which would enable him to compete on an equal basis with his native born countrymen. His patriotism and loyalty would not be as keen, and his appreciation for Korean ideals and standards would not reach the same high levels.

Despite this apparent disadvantage he could, were he ambitious enough, return to Korea. There he could quickly assimilate the cultural background and ideals of his native land, which in addition to his American education, would enable him to serve his people. True, he has an easier time living in America, but how much finer, much less selfish it would be, were he to relinquish this, and return to Korea. His recompense would be the thrill of serving his own people even though all he would be able to accomplish was to teach one person how to read and write. We must not forget that a large majority of the people in Korea are still illiterate with no hope of attaining an education. We must make their problem our problem and do our utmost in eliminating this illiteracy.

In order to succeed in this high ideal, the first step would be to strengthen the bond between the American-born and the native born Korean. We should make a sincere

effort to understand each other so that we may give and receive help. We should cultivate a deep-seated reverence and patriotism for Korean ideals. The American-born Korean should learn all things Korean, particularly the language, classics, customs and ideals. The native born Korean should be broad-minded enough to overlook the lack of knowledge and sympathetic feeling for things Korean as well as the lack of nationalism that is so apparent in the American-born Korean. He should be willing to do all in his power to instill these Korean ideas in his American-born countryman. This would be his test of patriotism. If each side would meet the other half-way, then I see no reason why we cannot strengthen this bond between the two. Thus we would become a compact unit thinking as one, instead of a divided body thinking differently as we now do. Why not recognize this situation as a challenge? Let us abolish all these handicaps and set up new standards and new goals. We have a rich cultural background which is more than four thousand years old so why not uphold the best in these traditions, discard the worn-out prejudices and forge ahead to new glories and achievements for the people of the Land of Morning Calm?"

* This article appeared in the Korean Student Bulletin (New York) of March-April, 1935.

In This Issue

WE ARE PRESENTING a number of articles that will be of particular interest to our readers in Korea.

The Rev. L. George Paik is Head of the Literary Department of the Chosen Christian College. He received his A. B. degree from Park College, Missouri, his M. A. from Princeton and his Ph. D. from Yale at which time he wrote his book, "History of Protestant Missions in Korea. 1832-1910."

Rev. Kang Kyu Chang is pastor-emeritus of the Fourth Presbyterian Church of Pyengyang. He is a Korean scholar of the old school.

Mr. Yi Yun Jai is an elder in the Ankook-dong Presbyterian Church of Seoul. He is also editor of the Han Keul magazine which is devoted to the "rehabilitation of the Korean phonetic writing" of which Dr. Paik speaks.

Of the other contributors, Miss M. E. Hartness is an evangelistic worker in Seoul of the Northern Presbyterian Mission; Rev. V. W. Peters is a member of the Southern Methodist Mission and at present is located in Songdo; and Mrs. Frances Lee-Wang is a social service worker in the Social-Evangelistic Centre of Seoul.

Notes and Personals

MR. HUGH MILLER

Northern Presbyterian Mission

Returned from Furlough

Miss Edna Lawrence, Severance, Seoul.
Dr. and Mrs. D. B. Avison and children, Severance, Seoul.
Mrs. Wm. M. Baird, Sr., Pyengyang.

Visitors

Mrs. Emily Purdy and her children are visiting Korea. It will be remembered that Mr. Purdy died in Korea in 1926. They were members of Chungju Station where they had been stationed for three years.

Word has just been received that the Rev. C. S. Hoffman has accepted temporarily a pastorate in Pennsylvania.

Canadian Mission

Mr. and Mrs. F. M. Black of Vancouver, Canada, arrived in Korea on August 11, to spend two months visiting their son, Dr. Donald M. Black of Lungchingsun.

We regret to hear that the Mission has had a cut of \$25,000 in its appropriation, and that this will curtail their work; some of the missionaries now on furlough will probably not be returned to the field.

Southern Presbyterian Mission

Returned from Furlough

Miss Julia Martin.

Australian Presbyterian Mission

Returned from Furlough

Miss G. Napier, Chinju.
Miss M. Withers, Tongnai.
Miss E. W. Dunn, Tongnai.
Miss Woodward from Melbourne is visiting the Mission.

Word has come by cable from Melbourne that Miss B. Menzies passed away on the 10th inst. She came to Korea in 1891 and was one of the "Fusan Ladies" mentioned in Isabella Bird Bishop's book on early Korea. She did valuable evangelistic service for a great number of years. She was absent from the field for a few years in order to be with her aged mother in Ballarat after whose death she returned to Korea. She resigned about 1922 and subsequently paid a private visit to the field.

Southern Presbyterian Mission

Dr. and Mrs. Newland are rejoicing in the visit of their daughter, Anna Louise, and her husband, the Rev. Carl Capen. Mr. and Mrs. Capen are members of the Baptist Mission in Swatow, China, and are on their way to Peiping for language study.

Friends of Dr. and Mrs. Leadingham will be pleased to know that their son, Harry Pearce, was married on Thursday, August 15th at Atlanta Georgia, to Miss Emily Winship.

M. E. Mission (W. F. M. S.)

Left on Furlough

Miss Pearl Lund, Haiju.

Returned from Furlough

Miss Catherine Baker, Seoul
Miss C. Brownlee, Seoul
Miss Harriet Morris, Seoul
Miss I. Haynes, Pyengyang

Capt. and Mrs. Swinehart have returned to the United States on a business trip. It will be remembered that although Capt. Swinehart belongs to the Southern Presbyterian Mission, that Mission loaned him to the W. F. M. S. in order to superintend the erection of the Ewha College buildings.

Southern Methodist Mission

Returned from Furlough

Miss Ruby Lee, Paiwha, Seoul
Mrs. V. H. Maynor, Ewha, Seoul
Rev. W. D. Cram, D. D., the Secretary of the Board of Missions in Nashville, Tenn. is expected in Korea for a visit in October.

British and Foreign Bible Society

On September 11th Mr. Thomas Hobbs was married to Miss Edna VanFleet of Ewha College. Mr. and Mrs. Hobbs have returned to Japan where they will be until about the middle of November when they return to Korea. Mr. Hobbs is the acting secretary of the Society in Kobe during the furlough of the Secretary, Mr. Vinall.

The Rev. J. R. Temple, D. D., Secretary of the Society in London is to arrive on October 5 and will spend two weeks in Korea

Congregational Mission (A. B. C. F. M.)

Mr. and Mrs. Woodard who have been in Korea since 1930 are being transferred to Osaka. Mr. Woodard is to become an honorary secretary on the headquarter staff of the Kumiai Church in Osaka. Their new address will be Shukugawa, Nishinomiya, Osaka. Korea is sorry to lose these workers.

Mrs. J. Newbury died in Bournemouth on March 26th. Mrs. Newbury, prior to her marriage, was Miss Perry and for some years was a member of Australian Presbyterian Mission, and later became the founder of the British Evangelistic Mission.

Dr. and Mrs. W. Carl Rufus have returned to Korea after an absence of eighteen years. Dr. Rufus is a professor of astronomy in Michigan University and is spending his sabbatical year in studies in the Orient. Dr. Rufus is a brother of Mrs. H. H. Underwood of the Chosen Christian College.

Dr. and Mrs. Frank Herron Smith have returned to Korea for a very short visit. It will be remembered that Dr. and Mrs. Smith were in charge of the Methodist work among the Japanese in Korea, after a period of service in Japan, until ten years ago when they were transferred to take charge of the Japanese work of the Northern Methodist Church in the Western States with headquarters at Berkeley, California.

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